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MEMOIR

OF

NORMAND SMITH, JUN.

OR, THE

CHRISTIAN SERVING GOD

IN

HIS BUSINESS.

BY REV. JOEL HAWES, D.D.

HARTFORD.
SPALDING & STORRS.
1839.

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ADVERTISEMENT.

The design of this tract is not to eulogise the dead, but to benefit the living, not to present a full portrait of its subject, but only a few brief sketches of his charater as a Christian and a man of business, which may serve as an example for the imitation of others, who move, as he did, in the common walks of life.

Of men distinguished by their talents and elevated spheres of action, we have biographies in abundance. But examples of this sort seem little calculated to be useful to the community in general, for the plain reason, that they are not adapted to their circumstances, but are regarded as above them, and of course not suitable for their imitation. What we want is a larger supply of the memoirs of common men; of men distinguished for their piety and usefulness in the ordinary pursuits of life. Far the greatest part of vital, fruitful piety in the world, is to be found in the middling classes of society. It is from these classes that the Church derives its chief strength, and vigor, and enterprise, and they are the hope of the world. As among them are many shining examples of Christian character and use-

fulness, so it could not but tend to multiply such examples, and render them still more attractive, if more of them were embodied in memoirs and sent forth to teach and to excite others to go and do likewise. As adapted to promote this end, the reader is here presented with a brief memoir of a plain man ; of one who cultivated a warm and active piety in the midst of an extensive business, who lived to do good, and who, having served his generation according to the will of God, sweetly fell asleep in Jesus, and now enjoys the reward of his labors in Heaven. "*Go thou and do likewise.*"

MEMOIR.

Normand Smith, Jun., was born in Hartford, Connecticut, Nov. 11, 1800. He was the eldest son of a numerous family, most of whom have hopefully chosen the good part and are walking in the path of life. He received from his parents, who early dedicated him to God in baptism, a Christian education, for which he afterwards recorded his devout thankfulness to God. At the age of twelve, during a season of revival under the ministry of the late Dr. Strong, he gave good evidence of piety and united with the church. He was taught the trade of a saddler and harness maker by his father, and enjoyed the means of a good common education. At the age of twenty-two, he

settled in life, and found in his companion one who was to be the helper of his spiritual course till his death, and now survives to train up for God her three fatherless daughters. Though in the time of his youth, he honored his profession before the world, he wandered from God in his affections, and painfully discovered, on commencing family worship, that his religion was of a superficial character. He suffered as many do in the beginning of their Christian course, in consequence of not being more active in the service of God. His graces declined for the want of exercise and he found but little spiritual enjoyment.

He commenced business with a borrowed capital, and did not expect to do much more than support his family. But at the close of the first year, he found that the Lord had prospered him far beyond his expectations. This, instead of elating, had the effect to humble him. He thought that God was trying him by prosperity. At the close of the second year, he found that he had been prospered still more,

and the effect on his mind was the same, and the third also. This was a good sign. It showed that he had a tender conscience. He thought of God in his prosperity, and had an increasing sense of his unworthiness and of his responsibility.

At the beginning of the fourth year, he passed several months in great anxiety of mind. He felt that his spiritual state was far from what it should be. He spent much time in retirement, searching the scriptures and seeking God in prayer, till at length, he was brought into the full liberty of the Gospel and had great peace in believing. His views were so changed and his religious enjoyment was so much greater than he had ever before experienced, that he doubted, though probably without good reason, whether he had ever known previously what true religion was. It was only rising higher in the divine life, obtaining juster views of the nature and design of religion, and living more in accordance with christian privilege and obligation. From that time his course was steadi-

ly onward. The language of his heart was, Lord, what wilt thou have *me* to do? His heart and his hand were open to give liberally of his substance unto the Lord. He sought out objects of charity and studied to discover opportunities to do good. It was a time of great spiritual declension around him. He commenced a prayer meeting at his house, for brethren; would go to one and another and converse with them privately and invite them to attend the little meeting. The presence of God was enjoyed in the meeting; it was blessed to the quickening of many, and in about six months after it was begun, a revival of religion commenced, in which he took a lively part and had great enjoyment. Though deeply engaged in business, he was constantly devising new ways of doing good. He felt a lively interest in Sabbath Schools. One season, he engaged, with some others, in establishing a Sabbath School to teach adult foreigners to read. Another season, he walked from two to three miles on Sabbath mornings to sustain a Sabbath school

in a destitute district. He often visited the poor house to converse with and instruct its inmates. For a long period he had the superintendance of the African Sabbath school and did much to raise it from the depressed state in which he found it.* He took a deep interest in the colored people in the city. At one time when there was more than usual religious attention among them, and they needed more labor than he could perform, he employed a Christian brother for several weeks to visit them from house to house. At another time he paid the board of a young man for one season to keep a school for them. He was among the

* Sabbath, 1st January, 1831, he writes in his journal.—"This has been a solemn day to me. I have left the African Sabbath School. The teachers and scholars are very dear to me. The Lord forgive my unfaithfulness; how many more might have been saved, had I done more. My reasons for leaving are—my mind has been divided; I am satisfied if I continue, I must neglect my duty either in the school or in the Free Church. There is a great work to be done at the Free Church, and I think I can do more by having my whole mind bear upon one point.

first and most liberal in maintaining a city missionary to labor in the destitute parts of the city, and preach to the seamen.

From that time he began to feel a renewed interest in the poor and neglected part of our population, which continued to increase as long as he lived. His eye affected his heart. He spent much time in visiting the sick and the afflicted and relieving their wants. A short time before his death, he said, "he was afraid at the judgment day it would be found he had not done enough for the poor. It is not enough that we should attend to the wants of those that come to our knowledge, we must look them out."

In the early part of 1829, he had great doubt whether it was not his duty to relinquish his business, in part at least, that he might have more time to do good. At that time he called to converse with the writer of this tract. He said that he found his business engrossed too much of his time and attention; he wished to be in a situation more favorable for the culti-

vation of personal religion and doing good to others; and as he had acquired property enough for himself and family, he felt a desire to retire so that he could enjoy more quiet and leisure. In reply it was said to him,—The Lord has plainly indicated how you are to glorify him in the world. He has greatly prospered you in your business; the channels of wealth are open and their streams are flowing in upon you, and it would be wrong for you to obstruct or diminish them. Let them rather flow wider and deeper. Only resolve that you will pursue your business from a sense of duty and use all that God may give you for his glory and the good of you fellow men, and your business, like reading the Bible or worship on the Sabbath, will be to you a means of grace; instead of hindering, it will help you in the divine life and greatly increase your means of usefulness. The effect of the conversation was not known at the time, but from an entry made in a journal, which he began to keep about that period, it appears that the purpose was then

formed to continue his business, and to conduct it on the principles recommended. "The Lord has made the path of duty plain before me. For a year I have been in much doubt as to my duty to continue my present business. My mind has been settled, and I have engaged in the same business, and I trust it is not in order to grow rich. I dare not be rich. I would not be rich. "They that will be rich fall into temptation, &c." I believe the Lord has led me and inclined me to pursue my business, not to increase in riches, but that I may have to give to him that needeth. It is therefore my purpose to engage in my business that I may serve God in it, and with the expectation of getting to give." From that time, it was observable by all who knew him, that he made rapid progress in religion. There was a fervor and engagedness of spirit, a purity and elevation of aim that could not be misunderstood or concealed. He rose toward heaven like a lark in the morning; his business was kept in its proper place, subordinate to the high purpose of serving God,

and he found his path henceforward plain and unobstructed. One subject seemed to engross his mind, that of doing good; and much good did God enable him to do. Besides many large donations made in aid of various objects previous to his death, he bequeathed at his decease nearly thirty thousand dollars to the various benevolent Societies of the day.*

* The actual amount bequeathed to these Societies in his will was 13,200 dollars. But they were also made residuary legatees of property which he would have distributed while living, had it been practicable without loss, to withdraw it from his business. To a brother on his dying bed he said,—"Do good with your substance while living, and as you have opportunity; otherwise when you come to die, you will be at a loss to know what distribution it is best you should make of it. The trouble and care of such a distribution in a dying hour, he thought, should be avoided by every Christian, by disposing of his property while in life and health, as the Lord should prosper him and present opportunities of doing good." Sound advice. Strange that Christians should so often hold on upon their property till they come to die, and then, as if to snatch it from the hands of death, should give it away in their last will to be distributed when they are gone.

From the period above referred to, it became an established rule with him to make use of all his means for benevolent distribution which he could take from his business and still prosecute it successfully, and to the best advantage. Hence, after making a moderate provision for his family, what property he had left, became available, only by the closing of his business. What were his customary contributions to benevolent societies and to the various objects of charity that fell in his way, it is impossible to tell. He was usually secret in regard to donations of a private or personal nature. A little memorandum which he kept three or four years before his death, lest he should think "that he gave away more than he did," shows that his gifts were numerous and large—sufficiently so to prove that he adhered to his principle of holding all consecrated to the Lord. A little slip of paper taken from his vest pocket after his death mentions the amount of his monthly concert contributions to have been thirty dollars; or three hundred and sixty dol-

lars a year. In establishing the Free Church in this City, and procuring a place for its worship he bore an active and generous part and contributed largely of his means for its support. In giving, he was always careful to see that what he gave was needed; never bestowing charity in a way to release any from a sense of obligation to exert themselves to the utmost. He would give to encourage exertion, but never to relax it. In this respect he studied caution, as every one ought, judging rightly that a man does better for the life that now is, and for that which is to come, by being impelled to put forth his own highest efforts.

In personal and domestic expenditure, he studied Christian economy. While he denied himself no reasonable comfort, it was his habit to consider what things he might dispense with, that he might have the more to give for charitable purposes. Modest and unassuming in his natural character, he thought it not consistent with the simplicity of the gospel for one, professing godliness, to follow the customs and

fashions of the world. While others were enlarging their expenditures, he studied retrenchment in all things. As an example—the house in which he lived, no one would think extravagant, considering his means. But as it was above the style he had been accustomed to, it made him uneasy, and he came to a determination to sell it. He felt that his influence as a Christian would be impaired, if others should suspect him of following in the same extravagant way of a multitude whom prosperity has made to abound in riches. For some time before his death, he held his place at the disposal of providence, using it while in his hands, for entertaining God's servants and for religious meetings. Though kind and amiable in his disposition, he was not *naturally* disposed to be liberal or free in the use of property. When he set out in the world, he set out with the purpose to be rich. But grace opened his heart and taught him that the only valuable thing in money is to do good with it; a lesson which he emphatically exemplified in practice and which made him an instrument of good,

the extent of which can never be known till it is revealed at the last day.

No where, perhaps, did Mr. Smith's Christian character shine brighter than in his family. He felt deeply his responsibility in relation to all the members of his household; and by a kind and faithful discharge of his duties as a family ruler, aimed to bring them all to a saving knowledge of Christ. He took great delight in instructing his children; had stated seasons when he would take them by themselves to teach them to sing, and to converse and pray with them. Family worship he esteemed a most sacred duty and privilege, and was particularly interesting in his manner of performing it, requiring all the family to be present and engaging each one to unite in the reading and singing which usually made a part of his morning and evening worship.* A few weeks previous to his death, a

* Under date of Nov. 11th, 1831, he writes thus in his journal;—Resolved to attend evening prayers after tea for the purpose of having my family all together. I must be more careful not to do violence to my conscience in the least thing.

friend called to see him who had just been married and who was not pious. With great affection and faithfulness he urged him to become a Christian and establish family worship; remarking that he had enjoyed more in his family religion, than in all other things put together; "my prosperity in business, he added, has been nothing compared with it."

As a master, he was exceedingly attentive to the morals and habits of those who were committed to his care, and labored most assiduously for their salvation. He was in the practice of boarding his younger apprentices in his own family and at his own table, chiefly because he might thus the more faithfully watch over and promote their spiritual interests. He used to say, if they were not converted soon after coming into his family, he had little hope of them. As his family increased, he was urged to board them out. But he would reply, "I must form their characters myself; I cannot part with them till they are Christians;" and when that took place, he would say, "I wish to keep them

to instruct and assist them in the Christian life." And when, by the coming of others into the family, he was obliged to part with the elder ones, he was very particular, in regard to their boarding places, seeking to place them in Christian families, and was unwilling that more than two should room together, knowing that young Christian's are often tempted to neglect secret prayer for the want of a suitable place for retirement. The means he used to impress the minds of those who from time to time came into his family were various; sometimes he would converse with them separately; at others, he would address them together; but depended most of all upon the presentation of truth in family worship and the daily exhibition of a christian example together with a manifest tender concern for their salvation. He has been known to sit up half the night in prayer for a member of his family whose mind he knew was impressed on the subject of religion. On his dying bed, nearly the last words he said to his brother, engaged with him in business,

were these: *take good care of the boys.* He felt the same benevolent concern for the domestics of the family; and it is an interesting fact that all who resided in the family in this capacity during the last four years of his life, hopefully became Christians. One of the number thus converted heard him one morning very early, before the family had risen, earnestly at prayer. She listened and found it was for herself. Her mind was impressed and she sought and found the one thing needful.

He felt his responsibility in relation to all in his employment. This led him at one time to form a Bible Class among the females of his establishment, which met in their work room on Wednesday afternoons. This exercise was greatly blessed and resulted in the conversion of many. The number hopefully brought to Christ by his unwearied efforts, among his apprentices, domestics and others in his employment is not known. But many, very many, it is believed, will be found at the last day who will owe their salvation, under God, to his

faithful labors and prayers. It has been well remarked of him, that it seemed to be his object to leave a *decidedly religious* impression on the mind of every person with whom he had intercourse.* Religion was seen to be in him a living, ruling principle; there was nothing in it unnatural or constrained; it was a religion of principle, of affection, of holy living; and this, no doubt, was the secret of his success in attempts to do good to others.

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* The following is an extract from a letter received after the above was written, from an intimate friend of Mr. Smith. "He made it a point, whenever it was practicable, to converse more or less with all persons he came in contact with, on the subject of their salvation; and since his death many have told me of his faithfulness to them in this respect. Persons at a distance, and some residing in other States, who occasionally did business with him, have made inquiries respecting his last illness and death and spoke of his having been faithful to them. One said, "he used to talk to me before I was converted and I did not relish it, but afterwards it was a privilege."

The following from his journal relates to the same subject, and suggests a principle of great importance to be ob-

This part of his character deserves to be held up in strong relief. He was deeply engaged in business, and conducted it with singular skill and success; yet he found much time to cultivate personal religion and he rose to a high degree of spirituality. It is refreshing to read over the little journal which he kept during the last three or four years of his life, to see how watchful he was over his heart and conduct, how conscientious and tender in his walk with God, and how diligent in the use of all means which he thought adapted to promote his growth in grace and his Christian usefulness. He very frequently set apart days for fasting and prayer,—five are mentioned in his journal within a little more than the same number of

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served in speaking to others on the subject of religion. Returned this day from Saybrook,—saw whilst there the great necessity of letting my light shine. How Christians do dishonor their Master by fearing to speak of him. I think, if they were more in the habit of looking upon strangers as favorable to religion, instead of taking it for granted that they have a dislike for it, it would be a great help in taking up the cross.

months; and it appears from his reflections on such occasions, that he derived great spiritual advantage from them. At the close of every such season he appears to have made some new discovery as to the state of his heart, to have gained some new victory, to have formed some new resolution, to have experienced some new joy, to have risen to a higher ground of spirituality and devotedness to God. It was in connection with a season of fasting and prayer, that he formed the purpose of consecrating all the profits of his business to God. At another time he writes:—I desire to live to God *by the day*, and call myself to account at the close of each day, for the manner in which I have spent it—renewed the dedication of myself to God. At another;—I have derived some benefit from yesterday's fast. I need more humility. I have to lament much misspent time of late. May God by his good grace enable me to overcome all my failings which appear to be these. 1. Slothfulness—too much sleep. 2. Want of being crucified to the

world. 3. Diligence in business. 4. Too much planning in worldly matters; as much time is consumed and no advantage gained. I am satisfied that if I have a humble walk with God, it will regulate all. Without *this*, it will be impossible to make head-way. At another; O that I might look to God alone for happiness. I think it wrong to indulge myself in anticipating happiness from any thing, or any source but Him. My heart is extremely hard. May I never forget my obligation to God for the influence of the Spirit. I see and feel now, that I can do nothing of myself. Come Holy Spirit and break my heart. At another; Have ardent longings for God. I cannot live long without him. It seems as if the loss of property and every thing else would not be felt as the loss of the presence of Christ. O that I might find my place in the dust; *there*, methinks I should glorify *God*. Resolved, to keep this constantly in view in all that *I do*.

Eternity appears nearer than usual. Many good objects press upon my mind, and I seem

impatient to have them done at once. I wish to see our Alms House entirely different. I want some provision made for the religious instruction of young men on the Sabbath. It seems as if we must have a new conference house; and what is most of all to be desired is, to have Christians awake and live agreeably to the Bible. Resolved, to endeavor to awaken Christians.

At the close of another season of fasting and prayer, this entry is made in his journal. Resolved, in the strength of God henceforth to do my whole duty both to God and man—to adopt the following as the division of my time, viz:—Seven hours sleep—10 to 5 o'clock. Three hours devoted to the family and study—5 to 8. Four hours to business—8 to 12. One hour dinner and devotion—12 to 1. Three hours to business—1 to 4. Two hours visiting. Four hours family devotion and meeting. To leave nothing to be done to-morrow which can be well done to day. I must have something to do for every leisure moment. There is a time

for every thing, and every thing should be done in its time. As three principal objects now claim my attention, I will give special attention to them as follows: Mondays and Tuesdays, City Missions. Wednesdays and Thursdays, Free Church. Fridays and Saturdays, Sunday School. Resolved to be more useful in my family. I tremble in making these resolutions. May God give me grace to keep them. I now make a renewed consecration of myself and my all.

That he did not fully live up to these resolutions may be admitted; but that they greatly quickened and assisted him in his Christian course cannot be doubted. They furnished him with a rule and a standard of holy living, and by faithfully aiming to come up to it, he unquestionably rose higher than if he had set before him no such standard.

He took great delight in the services of the sanctuary and much profited by the preaching of the gospel. One reason of which was, he always prayed before going to meeting and fre-

quently recorded any good impressions made on his mind, or any good resolutions formed in consequence of what he heard. The following is an example. Mr. ——, preached in the morning; *he will guide his affairs with discretion*—a very practical sermon. I could see how I might glorify God probably more, than if I were placed in any other situation. If the glory of God is uppermost, and is all that I aim at, in the pursuit of business, I can honor my Saviour. Resolved to be more systematic in the management of my worldly concerns. I must do every thing in its proper time. I must be punctual to my engagements. I must not hold out encouragements without a good prospect of meeting them. When in company with neighbors in the shop, if conversation become useless, I must leave, or turn the topic. I must have something to do for every moment of time.

It is interesting to observe what a value he set upon time and how he endeavored to devote every hour to some useful purpose. Remarks like the following are constantly occur-

ing in his journal; and they go far to explain what to many, who knew the extent of his engagements, seemed surprising, how he could find so much leisure to devote to religious and benevolent objects.

Time is so precious, I feel as if I had not a moment to lose. O for grace to overcome my sloth. I cannot bear to lose any of this precious time which God is giving me. Whenever I approach nearest towards filling up my whole time for God, I feel the best. This has been a good day, but lament the loss of time. O that I could fill up every moment for God. I am guilty of robbing God of time, talents, and influence. O how precious is time! May I realise its worth; each moment is worth a world of wealth. Great God, help me to improve time; for eternity is at hand.

Lament much misspent time to day. I find that reading the papers in the morning has a bad effect. Resolved, to attend to other things first.

Sunday evening,—I have to record the good-

ness of God. This has, I think, been one of the most interesting days of my life. God has given work for every moment, and strength just equal to my wants. I find that I lose much time for the want of definiteness in my resolutions. I ought, and am resolved, God giving me grace and strength, to lay out every morning the work for the day; to read over the resolutions I form which I intend putting into my Bible;—to examine at night to see where I have failed. The resolutions in the beginning of this book refering it is presumed to those on the twenty-ninth page, formed about a year previous, I approve, and I am resolved to keep as near to them as my health will permit—it then began to decline—rising as early as I conscientiously think will do.

A man who values time in this manner and aims to make the most of every hour as it passes, will never want leisure to devote to the business of doing good. God gives to every one time enough for the discharge of all necessary duties; and whoever acts on the princi-

ple of doing proper things at the proper time, or of "living to God by the day," as Mr. Smith was wont to express it, need never be in a hurry and will save a great deal of time which would otherwise be lost.

That Mr. Smith was a man of distinguished piety is sufficiently manifest from the preceding pages. But it is important to remark that his piety was not the result of negligence or chance, but of much prayer and self-denial and watchfulness. Religion was with him an every day concern. He carried it into all the relations and pursuits of life, and he cultivated it in his own bosom by a most diligent and conscientious use of the means adapted to promote growth in grace. The frequency with which he observed days of fasting and prayer has already been noticed. He was eminently a man of prayer. He aimed every day and in all things to maintain a close and humble walk with God. It has been said by one who had the best means of knowing, that prayer seemed to be his meat and drink. It was his constant practice to rise before the family and spend one or two hours

by himself before attending family duties. At noon he had a season of prayer, and no company would prevent his retiring, as he would always excuse himself for a little while that he might enjoy his accustomed converse with God. He usually attended some meeting in the evening, but always prayed before he went. He had a room expressly set apart for private devotion and would never be disturbed in his retirement. If any one called, he received no answer; and he had seasons there, when, as he expressed it, the presence of God seemed to fill the room and he was almost afraid to step. He had a place for prayer also in his store, and would often invite his brethren, when they came in, to unite with him in prayer.

The last sentence in his journal breathes the same spirit. I need the Spirit of God more than my daily food. I must think more of death. Am I ready—have I no reason to fear? I do not pray enough. My breath should be prayer. I think I shall do no better unless I wind up my watch in the morning, and at night examine to see how it has run.

The Bible was his constant study. He always carried one in his pocket—was in the habit of sitting up long after the family retired to read the Scriptures, and from notices scattered through his journal, it is evident that he conscientiously aimed to make the word of God the man of his counsel and the guide of his life.

He was strict in the observance of the Sabbath—careful to have all worldly occupations laid aside and due preparation made for the approach of holy time. My Sabbaths, he writes in one place, I find to be my best days—they are better filled up than any other day. I love to think of the angels and saints in glory who cease not day nor night to praise God. How little time do I spend in this way? And yet I might spend more. Lord quicken me; my soul cleaveth to the dust. Resolved to keep the Sabbath more holy in my family—to have as little work done as possible—shoes, &c. to be ready on Saturday evening; keep Sabbath evening, and have the family together as much as possible, unless they attend meeting.

He was also tenderly watchful lest he should injure the feelings of others and thereby impair his Christian influence. He felt that a Christian is professedly a suffering, forbearing man—a man of an humble mind, looking to God—avenging not himself—kind, bearing injuries—forgiving them, praying for enemies—doing good even to those who despitefully use and persecute him; and he endeavored to exemplify this character himself. On one occasion he writes: I discover much that is wrong in me to day—have found that I offended Mr. —, a year since, though I did not intend it or suspect it at the time. I find, many times, that my language carries more meaning than I intended to express. O may I keep a watch over my life. May the discovery of this humble me. It has injured my influence and I fear given cause of offence. The Lord pardon me and have mercy on his servant, and prevent any bad effects arising therefrom.

On another occasion, after a day set apart for self-examination, this entry is made in his

journal. Have of late been easily irritated ; not exercised patience towards my inferiors as I aught. I must show the influence of religion in all my conduct, or I shall dishonor the name of Jesus. O that I might purify myself even as he is pure.

It has already been remarked that religion was with him an every day business. He kept a constant watch over his heart and life and strove to overcome whatever he discovered wrong in his temper or conduct.

The following extracts from his journal will show with what fidelity he was accustomed to perform the duty of self-examination.

Friday, 25th Dec. 1829. I find it will not do to put off a special season of prayer and fasting any longer. May the Lord help me to look back and become deeply affected with my true situation. I have backslidden in my affections ; and I think the following are among the many causes.

1. Worldly mindedness. Christ has not been uppermost. I have forgotten and broken

my resolutions to conduct all to the glory of God. It has shown itself also by being fretted at what I deemed untimely calls for settlement and for debts. I felt disposed to *resent* evil. O that I had the spirit of Christ, to be meek, humble, tender, cautious of offending others, even if I think I have cause.

2. Neglect in performing some resolutions and duties until almost too late to do the good which was hoped for: this is a *besetting sin.*

3. Indecision in regard to duty as it respects my standing with Masons. Will the Lord direct me.

4. I have not been watchful enough against besetting sins—heart corruptions.

5. Spiritual pride, or self-complacency and love of the praise of men. This has been a day I hope of some profit. I think it necessary to pray more against particular sins.

Jan. 1, 1830. Spent this day in fasting and prayer, and tried to examine myself. Jesus Christ says, "By this shall ye know that ye love me if ye keep my commandments." If

these commandments mean, as I think they do, all of his precepts and sayings, then I can get little evidence that I am a Christian from this quarter; for I know that I fall infinitely short of his commandments—the spirit and meaning of them. This shows me that I am a poor, lost, miserable sinner; and that if I am ever saved, it will be by the sovereing grace of God in Jesus Christ. These reflections have made me sad and dark in my mind. So this day has been spent differently from what I anticipated. I hoped to have found full evidence of my good estate. But the course I have taken has turned my mind away from the precious promises of my Saviour to them that believe, and I am full of unbelief.

Sunday, 10th Jan. My mind much the same as the last two days, but more deeply affected. It distresses me to pray, and I find no access. The heavens seem to be brass over my head. It seems to relieve me to sigh and groan out my desires. I cannot live without Christ. My exercises appear strange. I do not feel dis-

couraged nor despond. I believe God designs me good. My prayer is, that I may derive benefit from this state of darkness. I hope it will be the means of humbling me, and of making me feel my dependence on God for the influences of his Spirit. O that I might have a humble, contrite heart, that will bleed for my sins.

There appears to be a great deal of meaning in the latter part of the 10th chapter of Matth. He that findeth his life shall lose it, &c. He that taketh not his cross, &c. O that I might understand the simple truths of the gospel in their plain meaning, without the polish of this age.

On a certain occasion after having been in Christian society, he writes thus: A very pleasant, and I hope profitable time. I love spiritual company; it is my choice and happiness. I love the company of the saints. In meditation it seems good and animating beyond expression that I might spend my eternity in the company of Abraham, Isaac, Jacob, David, Daniel, Paul,

John, and many Christian brethren that I now associate with. How sweet will it be with them, to cast my crown at the feet of Jesus.

Sunday evening, 14th Feb. This day has been a refreshing season—have thought much of the Saint's Rest—have been enabled to fill up my time more for God than usual. These are my best days. May it prove that this Sabbath has been a step in my advance towards heaven.

February 27. Precious contemplations this evening. Eternity seems near. I love to think of the holiness of God, the purity of heaven. It animates me to think of the time when I shall be made pure, free from sin and pollution.

March 2. A day of fasting and prayer. My desire is to be eminently holy. I desire ardently to glorify God in my body and spirit which are his. I feel abased in view of my extreme unfaithfulness. O that I could learn always to put in a word for Jesus. How much do I lose by this backwardness to speak. I stand this day as a wonderful monument of

God's goodness; for his great mercies' sake he has not utterly consumed me; for I do deserve his wrath. How has he followed me all my days, and preserved me in my guilty wanderings. I am astonished at his mercy and goodness. The 9th chapter of Nehemiah seems suited to my case. I have now dedicated myself afresh to God—these hands, these feet, this head, this tongue, this whole body to be a living sacrifice—this property, this dear wife and children, and this heart and soul to Thee. Accept dear Saviour, this dedication. May it be holy and acceptable to God; for it is my reasonable service.

Nov. 11, 1830. This is my birth day; thirty years of my life are spent,—it is a solemn thought. It seems as if almost all of it had been worse than wasted. In looking back upon the sins of my childhood and youth, and since I became of age—how vast is their magnitude! Those that I can bring to mind should overwhelm me: but how few can I remember? O what will be exhibited in the great day?

Lord wash them all out. May they not rise up in judgment to condemn me. My sins of omission—how great,—how little Christian light have I exhibited. O that I might begin to live to Christ. He says to his followers, ye are the light of the world. If all Christians were like me, how dark indeed would be this world. The Christian's light should be on a candlestick, to give light to all that are in the house. Let your light so shine, &c. Resolved by the grace of God to live wholly to Him.

But one more extract will be made; it relates to a duty of great importance, and which many men are wont to delay most improperly, for this, perhaps, among other reasons, that it brings death directly to their view and obliges them to reflect upon the period when they must part from all their earthly goods, and go to render up their account unto God. Reflections of this nature were familiar to the mind of Mr. Smith, and they gave him no uneasiness.

April 1, 1831. There is a Public Fast—detained at home by a severe hoarseness and af-

fection of my lungs. I felt last night somewhat the loss of my voice. May I ever improve this talent while God continues it to me. I have this day drafted my will; have endeavored to have the glory of God and the good of my family in view. I desire not to leave my family rich. I hope I have been directed. Should God spare my life, I hope to have opportunity to spend what I can spare without injury to my business. All is consecrated to him. I have nothing to do with it, but as a steward. Lord guide me.

A useful life prepares one for a happy death. For several years, Mr. Smith had been making rapid progress in piety and living to glorify his Saviour and do good in the world; and the time was now drawing near when he would need and would experience the abundant consolations of that religion which he had so happily exemplified in his Christian walk and conversation. Early in the summer of 1830, his health began to decline, and it became so much impaired during the winter of 1831—2, that it

was thought advisable to take a voyage to New-Orleans, as the only means of restoring him. As the physicians whom he consulted in New-York were not agreed in his case, it occasioned a severe struggle as to what course he should pursue. But having decided on the voyage, he cheerfully submitted himself into the hands of God to do with him as he pleased. From that time till his death, he seemed wholly swallowed up in the will of God, and enjoyed uninterrupted peace of mind. He returned with his health somewhat improved, but not essentially benefitted.

In the fall of 1833, he sunk rapidly. A friend called to see him and was the first to tell him that he had probably but a short time to live. He was entirely calm and unmoved; but remarked, it is a blessed privilege to live and labor in the cause of Christ. To another friend he said, death has no terrors to me. Though he suffered much from nervous debility, his Christian character never shone brighter than in his patience and submission. After having

been informed that he could not live he applied himself with all diligence to set every thing in order to depart. He gave directions in regard to his worldly affairs and the manner in which he wished his children should be trained up. After revising his will and disposing of all his worldly substance, he wrote, "My soul and body I commit to the Lord Jesus, who is able to keep what I have committed to him until that day." On the Saturday before his death, as he sat viewing the setting sun, he said he hoped the morrow, being the Sabbath, will be a glorious day to the souls of Christians. For two or three days after this, his mind frequently wandered and he appeared for the most part insensible. But on Thursday, being the day before his death, he had the perfect use of his reason, and though unable to converse much, he appeared animated and cheered, when prayer was offered, or the scriptures and hymns were read to him. In the evening he began to labor for breath, and was fully conscious that his death was near. In attempting

to describe the interesting and glorious scene which was then witnessed, says one, who was present, language fails me. His joy of mind was such, that he seemed to triumph over his great bodily suffering. He had a message for all about his bed, but especially for those that were not Christians. He often said with a smile, I am going home, I have got almost home. When one asked him if he would not like to recover, he replied, I had rather go home. When in health, he often used the expression in his prayers,—may my last days be my best days; and as the closing scene approached, he said, his countenance beaming with the brightness of a hope full of immortality; my last day is my best day. He clasped his hands and while apparently engaged in prayer, he breathed his last, and his soul ascended to the bosom of his Saviour and his God. And I heard a voice from heaven, saying,---Blessed are the dead that die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors, and their works do follow them.

Mark the perfect man and behold the upright; for the end of that man is peace. O what power is there in that blessed gospel, which can so transform the sinner into the saint; sustain him in health, sickness, and death, and give him such a glorious, such an abundant entrance into the everlasting kingdom of our Lord.

The writer might here lay down his pen, and dismiss the foregoing memoir, into the world, to tell its own story and inculcate its own lessons of truth and duty. But he cannot forbear to embrace the present opportunity to impress some reflections on men of business, which seem to him of great practical importance, and which receive a striking illustration from the preceding narrative.

1. The great secret of a useful life *is a humble, devoted piety.* Mr. Smith was not distinguished either for his talents or his station in society. He was a plain man, who had enjoyed only the advantages of a common education, and spent his days in a laborious employment,

But his piety was of a high order; and was kept constantly alive and active, by much prayer in private, and daily walking with God. This made him fruitful in good devices, and studious of opportunities to be useful. This gave him tenderness of spirit, and a benevolent concern for the good of others; directed him in the use and distribution of his property; gave fervor and efficacy to his prayers, and enabled him to exert a decided Christian influence whereever he was and in whatever he was engaged. His warm-hearted affectionate piety was thus the source of all his usefulness, and, we doubt not, of an exceeding great reward now that he is in the kingdom of his Saviour. Let this example be imitated by Christians, who, like him, are destined to move in the humbler walks of life. It is not talents, or learning or elevated station, which a Christian so much needs to enable him to be useful, as a spirit of living, active piety. With such a spirit, a Christian of an ordinary capacity can do more than one of ten times the parts and learning can do without it.

Under the influence of such a spirit, more may be done in a few days or a few weeks, than can be done in an ordinary state of mind, in many years. The first and the most useful of all lives amounted only to thirty-three years; and it was spent not in the halls of legislation, or in the palaces of the great, but in going about doing good among the common people. What Christian does not know, that his moral power to do good depends a vast deal more on his heart being kept in a right state, than upon any acquisitions of learning! Where the love of God is wanting, or operates only in a small degree, difficulties are magnified into impossibilities; a lion is in the way of useful exertion; or if we be induced to engage in something of the kind, it is likely to fail in our hands for want of zeal and resolution. No Christian can hope to be useful who does not live near to God, and walk daily with him as Enoch did; and every Christian who does this, however humble his talents or his station in life, cannot fail to be useful. His spirit, his conversation, his exam-

ple diffuse a holy, quickening influence all around him; and his efforts, being made with prayer and humble reliance on God, are crowned with his blessing and result in great good. A few such Christians in a church are like leaven, leavening the whole lump. They encourage the heart and stay up the hands of their minister. They rouse and they quicken their fellow Christians to duty. They warn and they guide perishing sinners into the way of salvation. They have power with God and prevail in their prayers; and thus, be their talents and their outward circumstances what they may, they exert a blessed influence, not only upon all around them, but all over the world and to generations yet to come.

It has been well remarked by one, himself a Christian in ordinary life, but still eminently useful, that "an excuse is made by many Christians for not doing good, which will not bear the scrutiny of the judgment day. They say they *have not the talents* for addressing the impenitent and conversing with them on the

subject of religion. But are the simple truths of the gospel so dark, that only the learned can understand them? Are these words, 'He that believeth shall be saved, but he that believeth not shall be damned' so obscure that we cannot properly impress them upon others? Is the road to perdition so plainly described in the Bible, and can we raise no warning voice to the throngs who travel it? Are the happiness of the righteous and the everlasting torments of the wicked so clearly described, and can we see friends around us crowding their way to despair, with our lips closed in perpetual silence? The truth is, our faith in eternal realities is weak, and our sense of duty faint, while we thus neglect the salvation of our fellow beings. Let us awake to duty; and while we have a tongue or pen, devote them to the service of the Most High, not in our own strength, but with strong faith and confidence in him."

The writer* of the above paragraph was

*Harlan Page.

himself a most happy exemplification of the truth of his own sentiments, and of the power of a living piety to enable one to do good. Though a man of business, constantly engaged in a laborious employment, and "with opportunities and powers scarcely superior to those of thousands, yet under the influence of an ardent love of God and of souls, he accomplished a vast amount of good in the cause of his Saviour, and with humble and heartfelt joy was enabled to say on his dying bed—"I know it is all of God's grace, and nothing that I have done; but I think I have had evidence that more than one hundred souls have been converted to God through my own direct and personal instrumentality."

2. There is no inconsistency between diligence in business and the cultivation of a spirit of affectionate fruitful piety. It is a common opinion, that whoever actively and successfully engages in business, must of necessity lose his interest in religion, and sink into coldness and languor in the divine life. But is there, indeed,

any such inconsistency, as is here supposed, between diligence in business and fervency in spirit; between the duties of an honest, vigorously prosecuted secular calling, and the duties dictated by a living, devoted piety? No, there is no inconsistency between these two classes of duties, except what is created by a depraved heart and a wrong mode of conducting worldly business. It is the will of God that every man be diligently employed in some useful occupation; and this so far from being, in itself unfriendly to the spirit of religion, is directly adapted to promote its vigor and its fruitfulness. The difficulty is not in the world, or in the business of the world; but in the selfishness of the heart, which turns into poison every pursuit of life and even the choicest blessings of providence. There is no necessity whatever, in the nature of the case, why a Christian's heart should grow cold amid the pursuits of business, or the discharge of professional duties. Mr. Smith never grew in grace more rapidly, or shone brighter as a

Christian, than during the last six or seven years of his life, when he had the greatest amount of business on his hand. From the time when he devoted all to God, and resolved to pursue his business as a part of his religion, he found no tendency in his worldly engagements to chill his piety or enchain his affections to the earth. His business became to him a means of grace and helped him forward in the divine life, just as truly as reading the scriptures and prayer. "Oh, how good is it, said an humble Christian, now in heaven, to work all day for God, and at night to lie down under his smiles! High experiences and religious affections in this person were not attended with any dispositions at all to neglect the necessary business of a secular calling; but worldly business was attended with great alacrity as a part of the service of God; the person declaring that being done thus, it was found to be as good as prayer."* It is altogether a mistake

* Edwards' Narrative of a Revival, p. 140.

then, and a wicked impeachment of providence, when professing Christians say that attention to business tends to make them cold and formal in religion. What merchant was ever more deeply engaged in business than the late John Thornton, of London? And yet he was as eminent for the tenderness and fervor of his piety, as for the extent and success of his business. What Physician was ever engaged in a more laborious and successful practice, than Dr. Boerhaave of the last century, and Dr. Good of the present? But in the midst of their ardous and ever pressing duties, they maintained a spirit of lively, fruitful piety, and were as eminent for their faith and prayer as they were for their talents and success in practice. Few scholars have exceeded Sir William Jones in the extent and variety of his learning. Yet, Sir William Jones was a most humble and devoted Christian, and gratefully laid all his attainments at the foot of the cross. Sir Mathew Hale is acknowledged to have been the ablest lawyer and the most learned judge of his day.

And where shall we look for a finer example of simple hearted, affectionate piety, or of strict, conscientious discharge of all the duties of a religious life? And not to mention other cases, look at William Wilberforce, engaged during a long life in the most arduous duties, as a member of Parliament, a civilian and statesman of high character; and yet, in the midst of all his labors, humbly walking with God, and showing himself, to the last, a meek, devoted disciple of Jesus. With these and thousands of other examples that might be mentioned before us, it cannot for a moment be pleaded, that the duties of piety and the pursuits of business cannot be united in the same characters. The truth is, they ought never to be disconnected, and never would be, if the heart were not deceitful and desperately wicked. It is the duty of every Christian to be a man of business; that is, diligently employed in some useful calling; and it is equally the duty of every man of business to be a Christian, prosecuting his worldly affairs in the fear

and for the glory of God, and cherishing in his bosom continually a spirit of growing, active piety.

Are you then a man of business? Perhaps you say, I am; and so much a man of business, that I have no time for religion; no time for prayer either in my family or in private. I am so pressed with cares, am so hurried and carried from one concern to another, that I can do nothing as to the worship of God in my household, or in the cultivation of personal religion. Nay, you do not understand your business. You are putting it in the place of God, and salvation. Instead of pleading your business as a reason why you should not put up prayer unto God and look to him for help, the more business you have to transact, the more ought you to trust and pray, and the more closely should you walk with God. "It is the grand secret of a pious man, as Cecil well remarks, in conducting his affairs, that he first treats with God about them;" and whoever neglects this, neglects one of the first and most

important duties connected with the doing of business, and takes the most direct and certain course to make his business a snare to his soul and the means of "drowning him in destruction and perdition."

3. Men of business, may, and aught to find time to do good. It is very common, when their personal agency is asked for to accomplish some good object, to hear them excuse themselves on the ground that their business demands all their time and attention—just as if their business were an independent concern, and paramount to all other calls of duty.

Mr. Smith, in the happiest and most useful years of his life, acted on a higher and purer principle. Like his divine Master, he sought to find some time daily to go about doing good. And this, while it greatly increased his usefulness, had a most happy tendency to warm his piety and keep alive his interest in whatever related to the cause of Christ and human salvation. There is no so effectual method to promote personal religion as to think and act

for the good of others. It is well, when a Christian has his heart open to give his money in aid of benevolent objects; but it is better, when he is disposed to help forward these objects by giving his time and his personal agency.

No Christian has a right to regard his business as separate from the honor of his Maker and the good of his fellow men. *His* interests should be identified with the interests of the church and the glory of his Saviour; and whenever his time or personal influence is demanded to promote a good work, he should be ready to meet the demand—considering only whether in this way he can best serve God and his generation. This is the true principle of action, and it aught to be adopted by every Christian man of business. For example; the question arises whether you aught to become a teacher in the Sabbath school, or whether you aught to attend a weekly religious meeting, or devote some portion of your time daily to visiting the poor and the sick, instructing the ignorant and promoting the general objects of be-

nevolence. Now to decide this question, it is not enough to say that you are deeply engaged in business and have no time to spare; but can you better honor God and promote his cause in the way proposed than in any other. This question settled, the path of duty is plain. No Christian man has a right to make his business paramount to the demands of Christian duty, or so to burden himself with secular cares as to find no time to do good. Indeed, the man who is most deeply engaged in business, if *he feels right*, is usually the man who is most ready unto every good work. Activity in one occupation, provided the heart be right, is the best preparation for activity in any other occupation. The principal thing demanded here is a mind alive unto God, Where there is the needed *internal* preparation, there is rarely any lack of *outward* opportunity to do good. In the most laborious and busy life, leisure will be found for it, when there exists a due impression of its supreme importance. Harlan Page, was constantly pressed with the cares of a la-

borious occupation, and yet he found much time to do good, and great is his reward in heaven.

I will add under this head, that when a professing Christian is so much engaged in business that he can find no time to do good, that is, when he is so devoted to his worldly interests as to neglect the interests of God and religion, he has great reason to be alarmed; for he is bringing leanness upon his soul, and robbing himself of immortal good in the world to come.

4. The foregoing Memoir shows us how men of business may serve God and their generation *in their business.* To do this, it is only necessary to choose a proper calling and prosecute it on Christian principles. Whoever does this, be he farmer, mechanic, merchant, physician, lawyer, or statesman, glorifies God and does good to his fellow men. The great and the only thing essential in the case is, that you faithfully perform the duties of the station assigned you in providence, and make it *manifest* that you are actuated by a supreme desire to

honor God and promote the interests of his kingdom—that you lay your plans, pursue your business and desire and use property primarily and chiefly for this great purpose—*to glorify the Saviour and do good to men.*

Many think they have no power to do good, because they do not possess great talents nor occupy an elevated station. No mistake is greater. Mr. Smith, though not distinguished for his talents, and occupying only the humble station of a tradesman, accomplished a great amount of good. In every relation and pursuit of life, he was *seen* to be a man of piety, of decided Christian principle, one who feared and loved God, and felt a tender regard for the interests of his kingdom. These qualities of character could not be concealed. They shone out in the every day duties of life, and constrained all, who knew him, to take knowledge of him as a sincere disciple of Christ, and devoted to the best interests of his fellow men.

Let men of business then only make it appear that they really fear and love God, and that their

great leading aim, in all their pursuits, is to honor his name and advance the cause of truth and righteousness in the world; and they need aspire to no higher station, nor ask for any better means, in order to glorify God and do good to mankind. Their example of integrity and honor, of prayerfulness and piety has a language which all can understand; and it is far more eloquent than the ablest and best chosen speech. In this way the humblest domestic in the family may honor God and do good, just as truly as the master and mistress of the family. In this way, the apprentice serving his master and the clerk his employer; in this way the mechanic at his bench, and the merchant at his counter; in this way, the physician compounding his medicines, and the lawyer pleading his cases, and the judge pronouncing his decisions—all these, and persons of whatever station or calling in life, may share the privilege of glorifying God, and doing good to men, while at the same time, they lay up treasures in heaven and brighten their crown of immortal glory.

In regard to pursuing business with the view of getting property to be used for the Lord, a volume ought to be written on this subject. Christian men of business do by no means feel its importance as they ought. At a time like this when funds are so much needed to send the gospel through the world, I see not why young men of enterprise and piety may not and aught not to devote themselves to business for the sole purpose of accumulating means to carry forward the benevolent operations of the day. There are some who now act on this principle. The number ought to be greatly increased. There ought to be missionary tradesmen and merchants just as much as missionary school-masters and preachers—men, prosecuting business for the great purpose of getting to give into the treasury of the Lord. Nor can there be a doubt, that all, who should act on this principle, would lay up both for themselves and their families no tonly a *good*, but the *best* foundation against the time of need. It is strange that Christians are so slow to learn

that the direct way to ruin their children, is to bring them up in the expectation of inheriting a fortune. Facts innumerable and most melancholy are daily pressing this lesson on their attention; but they will not learn it. It has been thought by some that Mr. Smith went beyond the demands of Christian duty in giving so large a proportion of his property to benevolent purposes. Of this, he was certainly the rightful judge. Having made what he deemed a competent provision for his surviving partner and children, he felt that what remained was the Lord's, and to him he gave it; and though the selfish may wonder,and the worldly wise deem it injudicious, the unrolled records of eternity I cannot doubt, will show that he acted with the soundest Christian discretion,—that he did what was best for his family, as well as what was right and pleasing to his divine Lord. His fatherless children have a better portion than of silver and gold; and their chances for happiness here, and hereafter, are far greater than if they had been left heirs, each, to an estate

of twenty thousand dollars. The advice of good old Cyprian, in the third century, to the father of a family, who excused himself from the duty of benevolence, under the plea of a numerous family, is both wise and beautiful.—"Think not him a father to your children, who is a feeble, and mortal man, but seek another father for them, even the eternal and almighty Father of all spiritual children. Let him be the guardian and provider for your children; and the protector of them by his Divine majesty against all the evils of the world. When you bestow more care on earthly than on heavenly possessions, you are seeking to commend your children to Satan, rather than to Christ; you commit a double sin; for you neglect to obtain for your children the protection of God and you teach them to love possessions rather than Christ."

5. Consistency of character in a man of business is indispensable to his exerting any useful religious influence over others. It is not enough considered by Christians how easily, by a de-

fective or wrong manner of doing business, they may destroy all their Christian influence. The world look with a keen eye upon professing Chrstians—are quick to mark and severe to judge their faults. Any appearance of pride and vain show and love of the world; any disposition to misrepresent, or defraud, or go beyond the rules of strict honesty in business transactions; any narrowness of spirit, or covetousness, or holding back from bearing a proper part in contributing to objects of public usefulness, is sure to be noticed in a professor of religion, and the effect is, fatally, to mar his influence and obscure his good example in other respects. There is no one thing so essential to a useful influence in a man of business, as consistency of character. If your heart were as tender as the heart of a child, and as warm as the heart of a seraph, in the things of religion, and though you could speak with the tongue of men and of angels, your influence, as a man of piety, would be nothing better than sounding brass, and a tinkling cymbal, if any palpable,

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observed defects, existed in your manner of conducting business. If a man is wanting in integrity and uprightness of conduct; if, as Solomon expresses it, he desires the net of evil men; would carry every point by crafty management, by sagacious plans and artful expedients, it matters not what his professions are, his influence for doing good, is destroyed. If he professes to be a Christian, it is so much the worse; for he is now regarded, as a hypocrite, as well as a knave, and his influence, whatever it be, is against religion, and to the dishonor of the sacred name which he bears. No, if you would have influence to do good, it must be seen that your business and your religion are not at variance, one with the other. You must be an every day, as well as a Sabbath day Christian; a Christian in your shop, in your store, in your office, as well as in the house of God. It must appear that in your intercourse with men, you are actuated by the same principles as in your intercourse with God, and that in every station you fill, and in all your

words and deeds, your great ruling desire is to honor him who made you, and promote the best interests of your fellow men.

6. The benevolent concern of Mr. Smith, for the moral and spiritual welfare of his apprentices, and others in his employment, is worthy of all imitation. When a young person came into his shop or family, he felt that, for the time being, he was to be a father to that person;—was to watch over his habits and morals and use his best endeavors to bring him to Christ and salvation. And the success which crowned his endeavors in this respect, shows how much good might be accomplished, if masters were but suitably faithful to discharge the solemn religious duties which they owe to their apprentices and clerks.

But alas! they are not. At least it is true of many even professedly Christian masters, that they are extremely deficient in this part of their duty. Should these lines fall under the eye of any of this class, I would affectionately press them to inquire what special interest

they take in the spiritual welfare of those entrusted to their care? They are away from their parents, and their homes, in the tender, forming age of youth, surrounded by many temptations, and for a season are entrusted to your guardianship and training. In what light, do you regard the relation subsisting between you and those who are thus placed under your guardianship? Do you indeed act the father, the Christian father and friend, towards them? Do you feel a kind, benevolent concern in all their interests? Are you suitably solicitous, about their morals, their principles, their intellectual improvement, their company, and their reputation for integrity and general propriety of conduct? To this end do you often and affectionately connsel them, warn them of the dangers to which they are exposed, and strive to surround them with such influences as will secure them in virtue and lead them into the path of peace and heaven? Do they find a *home* in your families, a pleasant retreat in hours not occupied in your business? If not convenient to have

them members of your own households, are you careful to provide for them boarding houses, where they will not be exposed to the bad influence of vicious associates, where their morals will be watched and a salutary Christian example set before them? No Christian master can regard these questions as of little importance. They affect directly his responsibilities as a master, and if he neglect them or passes them by lightly, he knows not the duties of his station, and is in danger of having the blood of souls found in his skirts at the last day. It is too common for masters to measure their *moral* responsibilities by the tenor of their *legal* obligations; and to feel as though their consciences were discharged, when they trained those under their care to the practice of their particular trade or art. Not a few are utterly indifferent to the moral habits and the salvation of their apprentices. They care not where they go, nor what they do out of business hours. They are given up to Sabbath breaking, to bad company, to immorality and

vice ; and crowds of them, especially in our larger towns and cities, soon become thoroughly corrupt,—debased alike in principle and character, and ruined for both worlds. No master discharges the duties which he owes to his apprentices and clerks, or is prepared to give up his account at the last day, who does not show himself as a father to them ; watching over their spiritual interests with parental solicitude, and endeavoring,in the use of all proper means, to train them up for respectability and usefulness in this world, and for glory and immortality in the world to come.

7. Men of business are extensively conducting their business on wrong principles. The great error is to separate their business from religion, from God, and from eternal happiness. They make it an independent concern, over which conscience and piety are allowed to exert no practical decisive influence. They are not governed in their business either by the fear of God or a due regard to their own immortal well being. It is pursued from wrong

motives, from the desire and the love of selfish gains; with an immoderate eagerness and engrossment of interest; and with no proper sense of responsibility to the great Ruler and Judge of the world. Of course, there are many honorable exceptions. But let the appeal be made.—Is it not indisputably, and to a most melancholy extent, true, that men of business forget God in their business, forget their souls, and forget eternity with all its hastening scenes of unutterable joy or endless wo? What are the consequences? I scarcely need describe them. How fatally does this absorption in worldly pursuits, *from wrong principles and wrong motives*, operate to chill the life and destroy the power of religion in the Church? How many professing Christians are there, who, in consequence of pursuing their business in a wrong spirit and in a wrong manner, lose all the vitality of their religion, all lively, tender sense of divine things, and are scarcely distinguished at all, except by their profession, from the most thorough-paced men of the

world? Their feelings, their thoughts, their entire character receive an earthly, sensuous cast, indicating but too plainly, how low is the spirit of piety within, if piety there be, and how fearfully dubious it is whether they will ever enter the kingdom of heaven.

And then for the men who have no religion, I can command no language which adequately expresses my apprehension of their danger. How distressing, and how overwhelming, in many cases, is the evidence, that their business so engrosses their attention and occupies their time, as to leave no room for any one serious thought of God and eternity to enter the mind or arouse the conscience from the fatal slumbers of sin? By day and by night, at home and abroad, in company and retirement, *business*, *business*, is the great subject of thought and attention. It rises up between the soul and God, thrusts aside the claims of his law and his gospel, and holds in dim eclipse the glories and the terrors of eternity. Here is the great danger to which business men are exposed. It is his, who now

addresses you, to point it out;—it is yours to avoid it. And avoid it you must, or you are lost forever. If ever you would escape from the wrath to come and obtain eternal life, the world must loose its interest in your esteem and God must fix your attention and fill your thoughts. In your present state of mind, religion and salvation are to you inpossible. Ponder then the awful question of the Saviour,—"*What is a man profited if he shall gain the whole world and loose his own soul, or what shall a man give in exchange for his soul?*"

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